

uncertainty. None the less is it true that progress is impossible without liberty to change: and it is a striking proof of the advancing intelligence of mankind that in western countries people may be left almost unchecked to listen to exhortations whether good or evil.

Freedom or choice—be it only of a tyrannv—is undoubtedly an ideal of growing influence. It is the mainspring of modern democracy, and is gradually revolutionizing society by disposing mankind to dislike the routine of discipline. We hear of strikes every day. Women are in revolt against the dominance of men. Girls leave domestic service for factory work: armies can hardly be maintained by voluntary enlistment: workmen repudiate the promises of their leaders. This tendency is naturally deplored by those who suffer from its consequences: and we may undoubtedly discern in it threatening of evil as well as promises of good. It may even endanger the existence of a State by disarming it in the presence of enemies. But if change is Life, we must not hastily condemn the swaying of our impulses. If civilized man is becoming less amenable to discipline, he is at the same time becoming more kindly in feeling, less inclined to close his eyes to the interests of others.

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A philosopher searching for the keynote of our

present culture might indeed find it not  
in know-  
ledge. nor in wealth. nor in luxury. but  
in the  
astonishing development of man's  
kindly feelings.  
The emotion of kindliness is, as we have  
seen.  
connected with the impulse to embrace  
or fondle.  
which is manifested very clearly in the  
social life  
of southern nations. In northern  
peoples the  
impulse is not focussed so strongly  
upon flesh and